




Dr. Sunitikumar Chatterji Satakam

Poem in 100 Verses in Konkani



N. Purushothama Mallya

Konkani Bhasha Prachar Sabha,
Konkani Bhasha Bhavan,
Cochin - 682 002




DR. SUNITIKUMAR CHATTERJEE SATAKAM

POEM IN 100 VERSES IN KONKANI

By N. Purushothama Mallaya



कोंकणी भाषा प्रचार सभा प्रकाशन् - १४

Dr. SUNITIKUMAR CHATTERJI SATAKAM

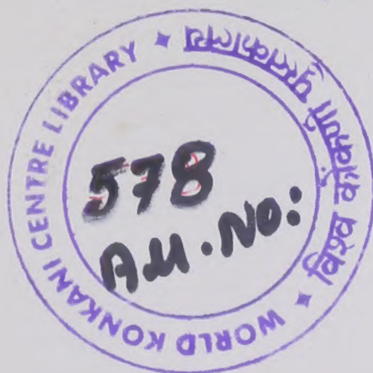
Poem in 100 verses in Konkani

Price Rs. 20/-

Konkani Bhasha Prachar Sabha, Kochi-2.
First Edition 1996

Publishers :
KONKANI BHASHA PRACHAR SABHA,
Sahitya Vibhag,
Konkani Bhasha Bhavan,
Palace Road, Kochi - 682 002.

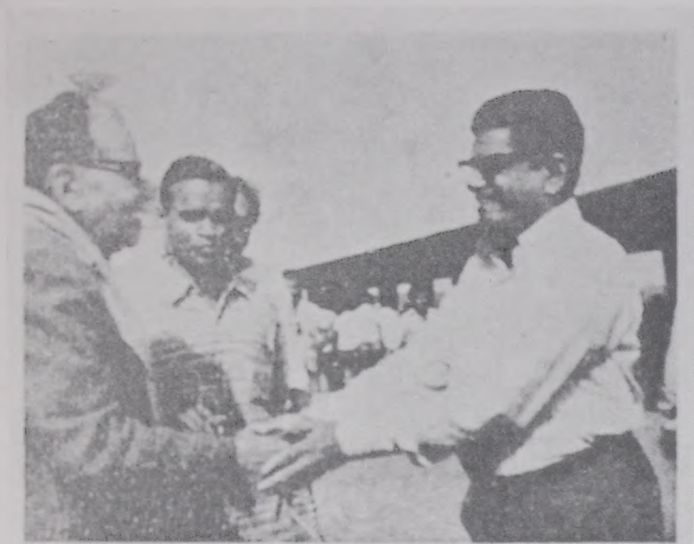
Printers :
VASANT INDUSTRIES
Town Hall Road, Kochi - 682 002.



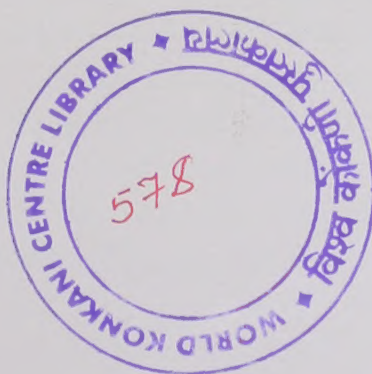




N. Purushothama Mallaya with Dr. Sunitikumar Chatterjee National Professor of India in Humanities and former President of Sahitya Akademi, New Delhi in whose memory the book "Dr. Sunitikumar Chatterjee Satakam" is dedicated on his 106th year of his birthday on 26-11-1996



N. Purushothama Mallaya, Hon. Secretary Konkani Bhasha Prachar Sabha, Kochi receiving Dr. Sunitikumar Chatterjee President, Sahitya Akademi, New Delhi at Panaji, Goa.



PREFACE

'DR. SUNITIKUMAR CHATTERJEE SATAKAM' is a poem in Konkani in hundred verses composed by me. Konkani got recognition as an independent literary language of India for awards from Sahitya Akademi, New Delhi when Dr. Sunitikumar Chatterjee was its President. The 164 pages memorandum submitted by me in the name of Konkani Bhasha Prachar Sabha, Cochin before Sahitya Akademi satisfying the five criteria laid down by Sahitya Akademi for recognition of the language helped substantially the special Committee to come to a proper decision. This fact was revealed by Chatterjee in his letter sent to me dated 8-6-1973. Dr. Chatterjee in another letter dated 2-11-1974 addressed to me had stated that Konkani is an independent language and in its own right it should obtain recognition. It was at the General Council Meeting of the Sahitya Akademi held at New Delhi on 26-2-1975 that Konkani was accorded recognition as an independent literary language of India for awards. Later, Dr. Chatterjee wrote a letter to me that he is happy that Sahitya Akademi Governing Body decision is after my heart. He expressed his hope that I will be able to do great service to my mother tongue and make Konkani one of the important languages of India. Of course, efforts taken by me for the cause of Konkani since the last 4 decades resulted in Konkani getting its due place in the 8th Schedule of the Indian

Constitution as one of the National languages of India. Now one can see rapid development taking place in the creation of literature in Konkani by men of letters not only in Goa but also in other States namely Maharashtra, Karnataka and Kerala where Konkani is spoken by a large number of people there.

I thought that it is my bounden duty to compose a poem in 100 verses on Dr. Chatterjee highlighting his life, works and the role played by him to accord recognition to Konkani as an independent literary language of India by Sahitya Akademi for awards and get it printed and published under the auspices of Konkani Bhasha Prachar Sabha, Cochin.

I am thankful to Sahitya Vibhag, Konkani Bhasha Prachar Sabha, Cochin for publishing this monumental work done by me on the late Dr. Sunitikumar Chatterjee by composing a poem in 100 verses in Konkani entitled 'Dr. Sunitikumar Chatterjee Satakam' in the form of a book which is dedicated to Dr. Chatterjee on his birth day 26-11-1996, the 106th year of his birth. English translation of the poem is given elsewhere in the book.

26-11-1996

N. PURUSHOTHAMA MALLAYA
Hon. Secretary
KONKANI BHASHA PRACHAR SABHA, KOCHI.

FOREWORD

Konkani is an independent literary language of India recognised by Sahitya Akademi, New Delhi. It is now included in the 8th Schedule of the Indian Constitution as one of the National languages of India. Konkani was held as a dialect of Marathi in the 1951 Census report of the Government of India. It was Sri. N. Purushothama Mallaya, Honorary Secretary of the Konkani Bhasha Prachar Sabha, Kochi who issued a statement attacking the Census report published by the Government of India on the status of Konkani and got it published in the Press in the year 1954 (Indian Express dated 24-5-1954) stating that it is an independent language and not a dialect of Marathi. Later, the Government of India in its 1961 Census report rectified the mistake and held that Konkani is an independent language and not a dialect of Marathi. In order to get Konkani recognised by the Centre as one of the National languages of India by including it in the 8th Schedule of the Indian Constitution, an Organisation was founded under the name, Konkani Bhasha Prachar Sabha in the year 1966 at the instance of Sri. N. Purushothama Mallaya. His persistant efforts resulted in Kerala Government recognising Konkani as a language with Devanagari as its script by issue of G.O. dated 12-8-1968 and introduced it as an additional language in some

of the primary schools in Kochi. It was Sri. Mallaya who gave evidence before the Mahajan Commission on behalf of the erstwhile State of Mysore which resulted in the Mahajan Commission giving its verdict that Konkani is an independent language. Later, the Sabha started the movement for recognition of Konkani by Sahitya Akademi in February 1969. The Sabha satisfied the five criteria laid down by Sahitya Akademi for recognition of the language by submitting a 164 pages memorandum. The late Dr. Sunitikumar Chatterjee the then President of the Sahitya Akademi, New Delhi was pleased to go through the memorandum. In a letter dated 8-6-1973 written to Sri. Mallaya he wrote thus, "I hope the materials you have submitted before the Akademi will substantially help the special committee to come to a proper decision...." He expressed his view by writing a letter to Sri. Mallaya dated 2-11-1974 stating that "You know my interest in Konkani. I think Konkani is an independent language, and its own right, it should obtain recognition. It has a great and growing literature, and the Konkani speaking people particularly the Saraswaths among the Hindus and the Catholics among the Christians have done very great service to Indian literature by their writings. I hope the Konkani speaking people would become alive once again to the greatness of their linguistic and cultural heritage, which places them at the forefront of all Indian people."

Later, in the proceedings of the Sahitya Akademi it was stated that "The President Dr. Sunitikumar Chatterjee stated that he had carefully considered the views of the Gomantak Marathi Bhasha Parishad, Panaji, Goa and Konkani Bhasha Prachar Sabha, Cochin. He was of the firm opinion that Konkani fulfilled the criteria laid down and it should be recognised by the Sahitya Akademi as an independent literary language." The General Council of the Sahitya Akademi, New Delhi at its meeting held on 26-2-1975 recognised Konkani as an independent modern literary language of India for Academi's programme." After according recognition to Konkani as an independent literary language, Dr. Sunitikumar Chatterjee wrote a letter to Sri. Mallaya dated 14-3-1975 stating that "I am happy that Sahitya Akademi Governing Body decision has been after your heart. I hope you will be able to do great service to your mother tongue and make Konkani one of the important languages of India." The Sahitya Akademi since 1977 is giving awards every year for the most outstanding book published in Konkani. Now Konkani enjoys the status of a National language of India by its inclusion in the 8th Schedule of the Indian Constitution.

Konkani speaking people residing in the States of Maharashtra, Goa, Karnataka, Kerala and other States should not forget the services rendered by Dr. Chatterjee

by according recognition to Konkani as an independent literary language of India by Sahitya Akademi, New Delhi. In order to make the people know the life and works of Dr. Chatterjee and role played by him for recognition of Konkani as an independent literary language of India, his close associate Sri. N. Purushothama Mallaya has composed a poem in 100 verses in Konkani on Dr. Chatterjee entitled "Dr. Sunitikumar Chatterjee Satakam" and got it published under the aegis of Konkani Bhasha Prachar Sabha, Kochi. English translation is published elsewhere. It is brought out in the form of an attractive Book. The book deserves a place in almost all libraries and Konkani lovers should not miss the chance of reading the poetical work on Dr. Chatterjee done by Sri. Mallaya.

26-11-1996

Adv. A. Rama Prabhu, B.Sc., M.L.,
President,
Sri Sukratheendra Oriental
Research Institute,
Kuthapady, Kochi - 682 032

डोक्टर सुनितिकुमार चाटरजी शतकं

भवितव्य जाव्नु आसचे तें जल्या ।
सुनिति कुमार चाटरजी आजि अंचे भरसि ना जल्या ॥
गेलेले तागेले शब्द निर्णायक आनी
अधिकारिक प्रतिध्वनि जाव्नु ।
असा ते भूखण्ड तीरारि निश्चल जाव्नु ॥२॥

मृत अवशिष्ट परिवर्तन जलेलें परिणामान तो ।
मनुष्यांतुलो महापुरुषु तो ।
जलो प्रकृतीन्तु लुप्त तो ॥३॥

मरणान केलें अपहरण आकस्मिक जाव्नु
अमचे भरसि थकून तका ।
आधुनिक विद्वत्परिषद लोकाचो
तत्वार्थवादि भीष्म पितामह जाव्नु आसलो तका ॥४॥

अर्थात आसलें ताजेरि अनेक स्वभावज तका ।
ना जल्यारि उत्तम लक्षणयुक्त तें आसलें तका ।
केलें तें अमर पूज्यमहामहाक महाभारताचे तका ॥५॥

धैर्य तें निर्णय करच्यान्तु सोक्रटसालें ।
अपग्रथनमन अरिस्टोटलालें।
सर्व लौकिक संस्कारयुक्त वीक्षण रबीन्द्रनाथ टागोरालें।
गूढ तत्वज्ञमन राधाकृष्णनालें।
बुद्धिविषयान्तु विदग्धतामन राजाजीलें।
अत्यार्थि तृष्णा आनी एक अक्षीणित तुल्य तृष्णा अन्वेषणाक आसलें।
केलें तका एक मनुष्य धीसंपन्न बहुत ऊँच आसलें।
शिरस आनी भुज ऊँच तागेलें।
इतर समान पदवी आसिलें ॥६॥

सत्याक नातरी आसलें उल्कोद्भव उन्नति चाटरजीलें।
प्रथम जाव्नु मरण तें टागोरालें
आनी त्यानन्तर डोक्टर राधाकृष्णनालें।
निश्चित जाव्नु इन्ध्याचें प्रज्ञावन्तालें
तारापथान्तु शुन्यता पडतलें आसिलें ॥७॥

पुण सुनितिकुमार चाटरजी यथार्थ
अहंभावु नत्तिलो थयिंचि आसलो
जल्यारि एक एक इन्च पक्कता बरलोलो
एक विद्वान आनी अनुभवबोध आसिलो ॥८॥

ये विद्वत्पूर्ण त्रिनर प्रभुत्वानि तानि
तांचे भरसि बांटो घेतिलें।
अंतरराष्ट्रीय कीर्ति प्रसंसा दुसरें
कोणीय भारतीयांक मेळनत्तिलें तसलें ॥९॥

जलें प्राप्त नोबळ प्रैस शान्तनिकेतनाचो ऋषीक।
आनी मेळें अभिवादन ''ऐष्येचो तत्वज्ञानि रायु''
म्होणु राधाकृष्णनाक ॥१०॥

ग्रहण केलें बुध्दिपर जाव्नु सुनितिकुमार चाटरजीन
अल्पतर उत्तेजित आसचें क्षेत्र ।
जल्यारि अधिक यथार्थिक अधिकारिक
परमश्रेष्ट असचे तत्वशास्त्र आनी
बहुभाषा विज्ञान क्षेत्र ॥११॥

दुसरें तें अल्प प्रमाणि भयकंपित जाव्नु आसलें।
भाषाविज्ञानान्तु प्रवेश करच्यान्तु भाविकाल प्राप्यारि आसलें।
वैषम्य प्रकट करतलें जलें ॥१२॥

त्या समयारि चाटरजी बृहतकायमूर्तिलें
दिगूशे पयानि चंकिल्या मणकि अविषमतेन
आसिलें तसलें वैषम्य तारण कोरतोलो जलो।
आनी अतिसूक्ष्मतेन पळोव्चे विज्ञान शात्र
आनी उत्तम विशिष्ट योग्यता मेळनु येतोलो जलो ॥१३॥

एन. एम. मुदलियार तागेलें वाक्य प्रकारि तो संगतलो जलो
''भण्डारकरा उपरान्ते वोडलो ताजे समान पंडित ना आसलो।
अथवा रचयिता अन्तराष्ट्रीय कीर्ति पाविलो''।
''संगुयात ना म्होणु आदुनिक भाषाविज्ञानान्तु।
संगच्यागेल्यारि तुल्य जाव्नु तका भारतान्तु'' ॥१४॥

दिकिलें आसलें सुमार वर्ष पयले तिसाचेरि ।
गुरुदेवान यथार्थ गुण आसलें ताजेरि ।
आनी दिल्या चाटरजीक
'भाषाचार्या' पदवी तरणाडे युवत्वाचेरि ।
आसिली शक्यता अनुमान कोर्नु ताजेरि ॥१५॥

उपरान्ते तागेले सम्मतरेखा लब्ध
करच्याक ये युवपंडितालें ।
केलें समर्पण रबीन्द्रनाथ टागोरान तागेलें
स्वपुस्तक 'बंग भाषा परिचय' बहुमानार्थ चाटरजीलें ॥ १६॥

तरुण तो सुनितिकुमाराक अंगीकार यो उचित् आसलो ।
ताजे तें विकसित बुद्धिकौशलाक आसलो ।
कोण ते दिल्या तो आसलो सर्व लोकान्तु अंगीकार मेळेलो ।
भारताचे युगान्तर आसिले त्या
संस्काराचे प्रचाराक वोडलो ।
आनी बारी उँच चडिलो
अन्तराष्ट्रीय कीर्ति मेळेलो ॥१७॥

जल्यारि तें केवल आरंभाचे गम्भीर जाव्नु आसलें ।
पुरस्काराचे समृद्ध लुवण आसलें ।
आयिलें तें ताजें वाटेरि
अभिकांक्ष नत्तिलें ॥१८॥

जन्मलों तो एक सास आटशि णवि नवंबर दिवसा सोवीसाचे।
बंगाळान्तु भारताचे बुद्धिमंतांगेले पळ्ळेम्होणु संगूचे।
ब्राह्मण कुडुंभान्तु आमगेले
अमूल्य पैतृका आधार आसचे।
आध्यात्मिक आनी धार्मिक मूल्य आसचे॥१९॥

सत्याक आरंभाथकून आसलें तें
विजयाचे प्रेरित नान्दीचे तें॥२०॥

विजय पव्लो तो ताजे बि. ए. ओनरस् इंगलीषान्तु
प्रथम जाव्नु प्रथम श्रेणीन्तु
एक सास णौशि अिकरा कृस्ताब्दान्तु॥२१॥

केलें आवर्तन ताणे ती चेष्टा
एक सास णौशि तेरा वर्षा एम. ए. इंगलीषान्तु।
प्रथम वर्ग मेळनु प्रथम श्रेणीन्तु॥२२॥

ताणे वेंचून काडिलें विशेष विषय आसलें तें।
भाषा विज्ञान, प्राचीन माध्यम
आनी जरमनिक इंगलीष तें॥२३॥

ताजे उज्वल विद्वत जीविताचे
मुकुट लभ्य जलें।
केन्ना तका मेळें अभिलाषित गवेषक
स्टुडण्ट्षिप् पेमचन्द्र रोयचन्दालें।
मेळे आनी तका जुबुली रिसरर्च प्रैस
कलकत्ता विश्वविद्यालयान्तुलें॥२४॥

अशीचि अवतीर्ण जलेना ताजेरि ये बहुमान।
लोकप्रचलित "मन्ना" मणकि स्वर्गारि थकुन।
जल्यारि मेळें तें ताजे अर्पणमनो भावान।
कठिन प्रयत्नाचे फलान ॥२५॥

तेन्ना कलकत्ता विश्वविद्यालयाचो उपकुलगुरु
सर आशिटोष मुखरजी आसिलो
चाटरजीक मेळेल्या प्राप्तीचेरि
अत्यंत तो चित्ताकर्षित जलो ॥२६॥

निष्प्रयास जलो तो बिरुदान्तर शिक्षण विभागान्तु।
नियुक्त साहायक इंगलीष प्रोफसर पदवीन्तु ॥२७॥

त्या आधिकालाक थकून तका
आसिले एक विश्वासु सजीव आसचें
वैभव आनी कीर्तियुक्त आंगेले संस्कार पुरातन कालाचें
आनी एक ज्वलित आशा संस्कृत भाषेन्तु नैपुण्य
मेळोव्पाचें ॥२८॥

तांचे अंतिम जाव्नु ताणे पुरातन साहित्य कृति इतिहास पुराण आनी
काव्य हंतु प्रवेशु केलें।
आनी मेळे सोदून संतोषाक तोगेलें निधियो लिपून पडलेलें।
संस्कार केलेलें एक भाषान्तुलें।
मायाकारा मणकि आसिलें व्यास, भासु, आनी काळिदासा थकून
अतुल्य अधिकारिक जाव्नु आसिलें ॥२९॥

यें मेळ्ळेलें प्रोत्साहनान आनी आक्रांत अनुभवान
आरंभकेलें शिकचाक गौरवान
वेद, उपनिषद आनी ब्राह्मण क्रमान ॥३०॥

उत्तीर्ण जलो तो एक सास णौशि आषा कृस्ताब्दान्तु
दुसरे परीक्षेन्तु वैदिक संस्कारान्तु
आनी उँच स्परदेन्तु बंगाळ सरकाराले संस्कृत
असोसियेषण परीक्षेन्तु ॥३१॥

यें संपूर्ण विज्ञान संस्कृताचें आनी व्याकरण तिजें रबेयलें
तका योग्य स्थानारि सर्वै समग्र जीवितान्तु।
आनी सहाय केलें तका दूसरें प्रबल भाषा विज्ञानि
या भरसि वीर जाव्नु रबचान्तु ॥३२॥

प्राप्त जलें तका भारत सरकारालें
एक सास णौशि इकुणीसा कृस्ताब्दान्तु।
स्कोळरषिप् भाषाविज्ञान शिखचे खतीरि विदेशान्तु ॥३३॥

आनन्द युक्त उत्साहान गेलो तो यूरोपान्तु।
प्रवेशित जलो लण्डन विश्वविद्यालयान्तु।
काडिलें डिप्लोमा ताणे पोलिटिक्सान्तु ॥३४॥

आसलें थंयि अपूर्व भाग्य काम कोरूक तका।
प्रीतिचे मार्गदर्शन दिव्चाक तका।
ज्ञान वृद्ध प्रोफसर डानियल् जोणस् सर. डेनिसन् रोस् आनी
डोक्टर बरनद् हांचे तका ॥३५॥

केलें ताणे अधिक अध्ययन प्रथम पारीस विश्वविद्यालयान्तु।
आनी त्या नन्तर कोलेज् डि. फ्रान्स् फ्रानसान्तु ॥३६॥

जलें नन्तर समाप्त ताजे लक्ष्य विजयप्रद जाव्नु।
करतलो जलो तो पर्यडन् विशाल युरोपान्तु सविस्तृत जाव्नु ॥३७॥

मनुष्य आनी वस्तुता एक सूक्ष्म निरीक्षकांक चाटरजी मणकि
प्रवास एक शिक्षणाचि भागु जाव्नु आसली।
आनी ताजे जीविताजे अवसान समय मरेन चाटरजीक
परिभ्रमण आकांक्षा आसली ॥३८॥

आयिलो परत तो एक परिष्कृत प्राप्तज्ञान आनी विद्याप्राप्तज्ञान
आनी विद्याप्राप्तमनुष्यु जाव्नु ग्रहान्तु।
एक स्वीकृत अधिकारि भाषाविज्ञानान्तु
आनी अनुबन्दित विषयान्तु ॥३९॥

जन सेवा ताणे लेका प्रमाणि केलें तें।
विदेशाथकून पुनरागमन जलें नन्तर तें।
सत्याक विस्मय जाव्नु आसलें तें ॥४०॥

आसलो तो एक कालाक खैरा प्रफसर जाव्नु।
भारतीय भाषा विज्ञान आनी
ध्वनिशास्त्राचो जाव्नु।
त्या नन्तर भाषाविज्ञानाचो मुख्य लेकचरर जाव्नु।
विश्वविद्यालय कलकत्तान्तु सातीस वर्ष लगी जाव्नु ॥४१॥

आसलो तो अंग ग्रेयटर इन्दयन सोसयटि ओफ् बंगाळाचे ।
वांगडी औद्योगिक भाषा कमीषणाचे ।
अंग भारतीय विश्वविद्यालयाचे ।
एक सास णौशि पंचावन वर्षा चे
चीनान्तु संदर्शन केलेल्याचे प्रतिनिधिगणाचे ॥४२॥

आसलो तो एक सासणौशि अठावन् वर्षा
सोवियट अकादमि ओफ् सयन्साचो अतिथिजाव्नु ।
आसलो तेरा वर्षा बंगाळ नियम निर्माण कौणसिलाचो
चयरमान जाव्नु ॥४३॥

आसलो तो राज्यसभेचो सुमार वर्ष अंगजाव्नु ।
आनी आसिलो अनेक इतर सोसैटीचे प्रसिडन्ट अथवा
पेट्रोण जाव्नु ॥४४॥

कसलें जावो क्षेत्र ताजे सेवनाचे राष्ट्राक तें ।
औद्योगिक अथवा दूसरे नमुन्यारि आसचे तें ।
केलें ताणे काम स्वार्थ बंधन नत्तिले तें ।
अर्पण बोधन आनी अक्षीणित शक्तीन तें ।
अयिलो आनी अधिक उज्वल भहुमति
मेळतलो जाव्नु कलंक नत्तिले तें ॥४५॥

तगेलें अगाध पाण्डित्य आनी विशाल विद्याज्ञान तें
बहुमति मेळूक तका कारण जलें तें ॥४६॥

परिवेषित धीशक्ति अति विशाल आसली ताजें ।
आनी अतीत्य जाव्नु तात्पर्य विश्वकोशा मणकि ताजें ।
देखून विषय एक तरि जाग्रते थकून
सोड्डून गेलेना ताजें ॥४७॥

आरमीनियन शूरांगेलें इतिहासाथकून पुरातन अयरिष काव्यमरेन ।
सिनो जापानि प्रकृतिशील कविता थकून
स्काण्डिनेविया महाकाव्यामरेन ।
आफ्रिक संस्काराथकून दक्षिण भरतीय
सारस्वत संस्कार मरेन ।
आसिलो तो तांन्तु तुल्य तात्पर्ययुक्त जाव्न ॥४८॥

ताजे विविध औद्योगिक कामाचे संरंभान्तु तो ।
निरंतर प्रयत्नकोर्नु आसलो तो ।
तोजे विज्ञान समृद्ध कोरूक तो ।
नवी भासो शिकून तो ॥४९॥

अल्प अतिशययुक्त म्होणु संगूयात तो मनुष्यु
अधिपति आसलो अर्धडसन भाषेंचो ।
पाली, बंगाळि, प्री इसलामि अरभि, परस्यन, हिन्दि त्या भायर
संस्कृत आनी इंगलीष भाषेंचो ॥ ५०॥

एस्. आर. तिकोकारान् अशि संक्षिप्त जाव्नु संगिल्या आसा ।
सुनितिकुमार चाटरजी मणकि अनेक भाषा विज्ञान असिल्या
पंडित भारि अपरूप जाव्नु असा ॥५१॥

जाव्चाक पूरो आचार्य विनोबा भावे सेडिल्यारि
डाक्टर. सुनिति कुमार चाटरजीक स्थान असा ।
विविद भाषाविज्ञानि म्हळेले कोणाकयि सोडून दूसरे नयि तें जाव्नु असा ॥५२॥

ताजे क्षेत्र आसा प्रत्येक विषयाचेरि प्राविण्य मेळोव्पाचें ।
आसलें तें भाषा विज्ञान आनी बहुभाषा संबन्दि पठन करचें ।
बहुभाषा संबन्दि पठन करचें ॥५३॥

तो आसलो विद्यार्थियान्तु एक प्रथम जाव्नु भारता थकून ।
काडूक शिक्षण यें तें भाषाशास्त्र विज्ञान ॥५४॥

ताजे कठिन प्रयत्न आनी बुद्धि चातुर्याचे उत्तेजनान ।
केलें ताणे उद्यम ताजें तें मारगारि मंदगतीन ।
जल्यारि दृढजाव्नु त्या क्षेत्रान्तु मेळें उच्च स्थान ॥५५॥

कितेकी अधिकतर जाव्नु निर्णय केलेल्यान ।
कसलेयि तें पळेयल्यारि खंचेयि ताजे शिक्षण शाखेन्तु
मानदण्ड दवरून ।
आसा अंशदान अतिप्रधान ।
थोडे ताजे तें तिनिशि अशि प्रकाशन ।
आसा केवल तें विस्मयान ॥५६॥

मेळून तें असा तान्तु गवेषण प्रबंद तागेलें
उपन्यास एक विषया संबन्दि पठन केलेलें
आनी पुस्तक अनेक विषय संबन्दि आसलेलें
बहु विस्तृतयुक्त यथाक्रम असलेलें ।
आनी शास्त्रानुसार वीक्षण केलेलें।
यथाक्रम व्यवस्थित जाव्नु संविधान केलेलें ।
सर्वै तें तत्वं मेळयात जलेलें ।
आनी एक स्पष्ट आनी सुन्दर रीतीरि मेळनु आसिलें ।
कोरूक तें नित्य स्मारक जाव्नु शिक्षणाचें अगाधजाव्नु
आसिलें ॥५७॥

विचार करच्यान्तु यी प्रकाशन आसा विचार करचाक जाव्नु ।
असा तीं एक अमानुषिक प्रयत्नाचे जाव्नु ॥५८॥

गेल्या असा तयारि करचे जाव्नु।
यी प्रकाशन सर्वतराचे अन्वेषणाचे जाव्नु।
सर्वै कळचें तें मूलस्थानाचे विज्ञानाचे जाव्नु।
अति सावधान केलेलें तें सूक्ष्मपरीक्षणेचें जाव्नु ।
आनी श्रद्धेन परिशोधनाचें जाव्नु ।
अप्रस्ताथकून प्रसस्ततेचे जाव्नु ।
क्रमबद्ध आनी विभजित करून तें
मेळोव्नु समीकरण केलेलें जाव्नु ।
समचि आनी यथा न्याययुक्त निगमनांन्तु अयिलें जाव्नु ॥५९॥

असा वापस विचारचाक तें।
एक शाठ्य बूध्दिपर आसचें तें।
कठिन उद्यम विज्ञााना खतीरि तें।
मनोविकारयुक्त तुलन कोरूक जाव्नत्तिलें तें।
विद्यावन्तालें उद्योगान्तु तें ॥६०॥

अंतिमेरि ते असा आलोचन करचें जाव्नु।
मनाचेरि अधिकृत आसलो जाव्नु।
आनी मनुष्यु तो मकशि आसिलो जाव्नु।
ये लभ्य जलेलें भगीरथ प्रयत्नान जाव्नु।
कोणाक की आसा काम आराधन जाव्नु।
अश्रान्त परिश्रम एक आनन्द जाव्नु ॥६१॥

आसलो तो पंडित म्हळेल्यान विमर्शन करचो।
आनी अतिसूक्ष्मतेन सविस्तार अंतिममरेन पळोव्चो ॥६२॥

ताणे तिरस्कृत केलें कष्टकर
आनी आवश्य नत्तिले दाकोव्चे शिकवणेचेरि।
आसिलें एक तत्क्षण अवज्ञा बडायि मरतल्यांचेरि।
आनी आसलें तें कपट धीक्षणाशक्ति म्होणु संगिल्याचेरि।
कोणकी कपट वेष धारण केल्या
गवेषक पंडित म्होणु तांचेरि ॥६३॥

निष्कपट आकांक्षियांक
ताजें कृतियो असा आनी आसतलें कन्नायि जाव्नु ।
परिपक्कतेचे शिक्षण विश्वासनीय
विशुध्द विज्ञानाचें आकाशदीपाचे उजवाडु जाव्नु ॥६४॥

ताजे तात्पर्य भाषाविज्ञानि म्हळेल्यान
आर्यभाषेचे उद्भव विषयान्तु ।
आनी आसचें पूर्व आर्यभाषेन्तुलें
बीज वस्तु आर्यभाषेन्तुल्या विषयान्तु ।
असा विख्यात जाव्नु तो त्या विषयान्तु ॥६५॥

जल्यारि गवेषणान्तु हडली ताणे उज्ज्वल जाव्नु ।
एक अशेष नवी पदवी संपूर्ण जाव्नु ॥६६॥

अल्प संकुचित मनोभावा वयरि रबून ।
आनी सर्वे राष्ट्रीय प्रकार एक दिकारि पयानि दुंगळून ।
उक्ते केले नवी पंक्ति कोरून समर्थन ।
आनी आरंभिले शिक्षण विवरणायुक्त जाव्न ।
तुलन आनी चरित्रिक बहुभाषा विज्ञान ॥६७॥

उत्बोधित आनी महत जाव्नु असचे संस्थिति तें ।
केलें तका शक्य निर्माण करूक तसलें तें ।
इतिहासिक अंतिम मधुर फला हारा मणकि तें ।
इन्दो आर्य आनी हिन्दि पुरातन तमिळ आनि आधिद्राविड संबन्दि तें ।
बंगाळि भाषेची उत्पत्ति आनी विकासा संबन्दि तें ॥६८॥

दीर्घ प्रयत्नाक हिन्दि भाषेचे उन्नतीक तका।
प्राप्त जले पदवीधान ''साहित्य वाचस्पति''
मनुष्य गणान्तुलें बृहस्पति तका।
आनि केलें तमिळ जनानि अभिनन्दन तका।
''मन्नेरि मुरुगक'' म्होणु द्राविड भाषेचे मार्गदर्शक
गवेषण कृतीक तका ॥६९॥

ताजे विद्वतकायेचे श्रेषृतेक अभिवाध्य जाव्नु
परीक्षा आनी अनुभवज्ञान असूचान्तु।
केलें ताणे प्रवास पठन भूरिभाग लोकान्तुले
संस्कारिक केन्द्रान्तु ॥७०॥

तागेले एकचि यात्राविवरण
'द्वीपमय भारत' यात्राप्रयाणाचे
परिणाम जाव्नु आसलें तें।
तयलेण्डान्तु, इन्दोनेष्यान्तु
आनी मलेष्यान्तु टागोरालें
संगाति मेळ्नु आसिलें
तसलें जाव्नु असा तें ॥७१॥

त्या वेळारि ताणे कडली प्रत्येक
जाग्रता बुध्दिमतांगेले
अभिप्राय विनिमय करूक
त्या त्या प्रदेशान्तुलें।
आनी केन्नातरि साध्य आसलें
केलें अभिसंबोदन तांगेलें सधरस्यामूकारि वेंचून काडिलेलें ॥७२॥

येँ महत्वाचे संभाषण आसलें
निर्भयजाव्नु वादप्रतिवाद कर्तल्यालें ।
कोणकी विस्तीर्ण जाव्नु विविध
विषयांक धोर्नु तें रबिलें ॥७३॥

आसिलो चाटरजी कायितरि ना जल्यारि
एक समयोचित सामान्य वागमी तो ।
कोणकी अभ्यास केल्या आनी वाक्‌चातुर्य कलान्तु निपुणमेळेल्या तो ।
आसलो तेन्ना त्या वेळारि
कलकत्ता विश्वविद्यालयान्तु
लक्‌चरराले कामकोर्नु तो ॥७४॥

समयाक योग्य आसलें विषय म्होणु संगूयात
एक सास णौशि पांचसष्टि कृस्ताब्दान्तु तका ।
राष्ट्राचो एक मानुष्य वर्गाचो शिक्षक प्रोफसर जाव्नु
भारत सरकारान वेंचून कडिलो तका ॥७५॥

केवल दकयला उत्तम जाव्नु आसिलें
प्रशंसा आनि योग्य जाव्नु आसिलें सत्कार, भारत सरकारान
केन्ना तका प्रदान केलें पद्म भूषण
आनी त्या नन्तर पद्मविभूषण उच्च बहुमान ॥७६॥

एक सास णौशि इकुणिसतेरि पर्षा
ताजे महायशसाचो शोभनकाल अयिलो ।
केन्ना तका साहित्य अकादमीचो
अद्यक्ष जाव्नु वेंचून कडिलो ॥७७॥

महनीय पदवी स्थान ग्रहण केलेल्यान तें
दिल्या तका अधिक गौरव आनी उच्च स्थान तें ।
त्या भारताचे साहित्य आनी संस्काराचे दुर्गजाव्नु
आसिल्या तांचे तें ।।७८।।

ताणे प्रवेश केलो एक असाधारण शक्तियुक्त
जाव्नु साहित्य अकदमीचे सर्वे प्रवर्तनान्तु ।
आनी बोधवलकरण जाव्नु
आसिले धर्म युध्दान्तु ।।७९।।

जलें तका पूर्ण जाव्नु समीकरण कोरूक तैं ।
उत्कृष्ट आदर्शाचेरि ह्या स्थापनाचेरि तें ।
आनी पोषण केलें अमित अनुरक्तन तें ।
न्यायान आसिलें निर्णय आनी
पक्षाबेद नत्तिलें स्पष्ट उल्लोव्चें तें ।
आसिलें मुद्रित चिह्न जाव्नु तें ।
साहित्य आकादमीचें अद्यक्ष जाव्नु असिले कालाक तें ।।८०।।

कोंकणी भाषा प्रचार सभेचो
गौरव कार्यदर्शि म्हळल्यान मका।
मेळ्या दिकचाक अनेक संदर्भ ह्या महत् व्यक्ति तका ।।८१।।

आद्याक तें मका एक प्रियकर विस्मय आसिलें ।
मका ते कळनासिले चेटरजीक कोंकणी विषय कळतालें ।
हावें लेकिल्या पसि अतिमात्र अधिक जाव्न ते आसिलें ।।८२।।

जल्या त्या नन्तर चड् संसर्ग मिगेलो ताजेलगि आसिल्यान।
मेळो मका विश्वासु तका असा म्होणु विशाल विज्ञान।
अधिकतंर भरतान्तु आसिले भाषेपसून ॥८३॥

जल्यारि जल्या मका अनेक वेळारि हृदयस्पर्श ताणे
प्रकटीकृत केलेल्यान्तु।
अघात स्नेह आसिलो तका कोंकणी जनागेले श्रेयसान्तु।
आनी तांगेले विभिन्न सजातित्व आनी संस्कारान्तु ॥८४॥

आनी मका सुनिति कुमार चाटरजीले विषयान्तु सांगचे एक असा।
सुनितिकुमार चाटरजी कुस्ताब्द एक सास णौशि चौरास्तरि
नवंबर दोनिचा दिवसा।
मका धाडिले पत्रान्तु ताणे अशी सांगिलें असा।
"जाण तु मिजे तात्पर्य कोंकणी भाषेचेरि असा।
हाव लेकिता कोंकणी एक स्वतंत्र भाष जाव्नु असा।
आनी तिजे स्वयं अवकाशान् तिक्का अंगीकार मेळका जाव्नु असा।

तिका वोड् आनी वाडून येंव्चे साहित्य असा।
आनी कोंकणी उलोव्चे जन हिन्दु भरसि प्रत्येक जाव्नु सारस्वत असा।
आनि कृस्तामा भरसि कात्तोलिक असा।
तानि भारताचे साहित्यान्तु सेवा केल्या असा।
लेखनानि आसलें तें तागेलें अत्यंत महत्वाचि जाव्नु असा ॥८५॥

हावं कर्ता प्रत्याशा जन कोंकणी उलोंव्चे।
जत्तले सजीव एक पाव्टी अनिकयि
संबन्धित जाव्नु वोडविकायेचेरि तांगेले भाषेचे।
संस्काराचे आनी पैतृकसम्पत्तिचे।
दवरले असा तांका भारि मुकारि
सर्वे जना भरसि भारताचे ॥८६॥

कर्ता उध्दरण हाव वाक्यं तागेली।
"मिजी पश्चिम तीरारि असली बोव्डि मनिपाल आनी उडुपीन्तुली।
आनी थोडे निश्चित गाव दक्षिण कन्नडान्तुली।
आनी त्या नन्तर गोवान्तुली।
विवरण मेळचे तसली।
दोळे उक्ते करचे तसली।
विशिष्ट गुणा संबन्दित कोंकणी उलोव्चे जनांगेली।
आनी तांगेले मोलाची अंशदान
भारत संस्काराचे विकासाखतीरि काडिली ॥८७॥

तो बरयता आनी मुकरसून संगता असा
"दूसरे भागाचे भारतान्तुले जनानि
जाण जाव्काजाव्न असा।
कोंकणीचे संबन्दि अम्का
निरभाग्य म्होणु सांगचे असा।
तांका विवरण नत्तिलें मद्रासि म्होणु मुद्रित कर्तातित असा।
कित्याक मळ्यारि दक्षिण पश्चिम आनि
दक्षिण भारतान्तु ते असा ॥८८॥

हाव आसलो भारि वोडलो प्रशंसाकरचो तसलो सारस्वत जनाकयि
तांका वळकनायि जन कोणीयि
विवोरु ना कसलोयि अधिक जनाकयि
ते एक आर्य भाषा उलेयतायि ॥८९॥

जत्तां उज्वलित अभिमानान स्मरण कोरुक हृदय कोंकणी जनालें ।
श्रेष्ट तो आचार्या भरसि अंगेलें ।
एकेक निमिष कोणाले जीवित तें अमूल्य आसलें ।

भेंळें समय यात्राकरूक ताका जाव्कतितुलें ।
हृदिस्थ स्थलारि तांगेले ।
आनी काडिले कष्ट शिकच्चाक संस्कार तांगेलें ॥९०॥

हृदय कोंकणी जनागेलें उपकारस्मरणेन
विकरता भोर्नु करच्च्यान्तु अनुचिन्तन ।
केन्ना तो आसलो ताजो प्रसिडन्ट जाव्न
तेन्ना अंगीकार दिलो कोंकणीक साहित्य अकादमीन ।
एक स्वतंत्र साहित्य भास म्होणून ॥९१॥

हृदय कोंकणी उलोंव्चे जनागेले
कर्ता उत्तेजित आनी संवृध स्मरणेन्तु
एक मनुष्य राशीक तांगेले।
कोंकणी उग्रशब्दचातुर्य अनी प्रीत्याकृष्ट
मागणी ते आसलें ॥
तोडोवु जले जल्यारीयि हाडिलें उचित अरहता आसलें
अंगीकार मातृभाषेक तांगेलें ॥९२॥

कोंकणी उलोंव्चि जन उटायतायि
एक मनुष्याक जाव्नु सगळे लोकान्तुले।
बव्गोव्चाक शिरस भक्ति आदरवान तांगेले।
आनी दित्तायि अभिनन्दन ते एक मनुष्याक तांगेले।
कोणकी जल्या रक्षक ईश्वर प्रेष्य
समुदायाक आनी संस्काराक तांगेलें ॥९३॥

चाटरजी तो मनुष्यु मूर्तिमत्त जाव्नु आसलो
आनी कुलीनताचो आनी विनय भरलोलो ॥९४॥

करचे प्रवचन ताणे अपूर्व जाव्नु आसलें।
जल्यारि जीवन ताजे गान्धि समान सरलता जाव्नु आसलें ॥ ९५॥

संभाषण तें ताजे कडेन करचें।
भागु गेंवचें तसि तें आसचें।
ताजकडेन वाकचातुर्य विज्ञानाचें ॥९६॥

चांग कार्य इष्टृ पव्तोलो जीवितातुलें तें
आनी आसिलें तका विश्रम निमिष ताजे आनी हास्याचें तें ॥९७॥

आसिलें तका बुधाले तत्वज्ञान ताजेरि।
आनि आसिली तका शान्तता ताजेरि ॥९८॥

संतोष तृप्तिकर जीवित तें।
केलें ताणें अनुष्टान जीवित तें ॥९९॥

आसलो ''बेकनालो'' 'फुळ्मेन' तो।
एक संपूर्ण व्यक्तित्व आसिलो तो।
''पूर्ण पुरुष'' अंगेलो स्वकीय पुरातन भावनेचो तो।
एक संपरिपूर्ण सौम्य मनुष्यु तो ॥ १००॥

कालान तका अमचे भरसि थकुन अपहरण केलें।
केवल कितें तें अनित्य आनी चंचल आसलें।
आनी तें पालायन कोरूक जाव्नत्तिलें तसलें।
जल्यारि कितें तें अवशिष्ट रबिलें।
तें नित्य ''अमर'' मरणानन्तर आसिलें ॥१०१॥



ENGLISH TRANSLATION OF THE ORIGINAL IN KONKANI Dr. SUNITI KUMAR CHATTERJI SATAKAM

The inevitable has happened. Suniti Kumar Chatterji is no more in our midst to day. His voice, decisive and authoritative, that had echoed across the continents is still. His mortal remains, that had so effectively disguised the gaint of a man that he was, have merged into the elements. Death has snatched away from amongst us the veritable Bheeshma Pitaamaha of the modern academic world.

Indeed, he had innate in him many, if not all the noble traits of character that made the venerable grandsire of Mahabharata immortal. The courage of conviction of a Socrates, the analytical mind of an Aristotle, the cosmopolitan outlook of a Rabindranatha Tagore, the profoundity of a Radhakrishnan, the intellectual acumen of a Rajaji all these and above all the insatiable thirst for knowledge and a matching indefatigable zest for the quest, made him a towering genius, head and shoulders above the rest of his compeers.

In fact, but for the meteoric rise of Chatterji, the

demise first of Tagore, and then of Dr. Radhakrishnan would certainly have left a gaping void in India's intellectual firmament. But Suniti Kumar was very much there, unassuming, yet every inch a scholar ripe with wisdom and experience. This scholarly triumvirate have shared among themselves the glory of international acclaim as no other Indians have. The Saint of Santiniketan won the Nobel prize, and Radhakrishnan was hailed as the " Philosopher King of Asia". Suniti Kumar Chatterji deliberately chose a field less exciting but more exacting, the field of linguistics, and philology, and reigned supreme. While others of less stature quailed at the prospect of entering the labyrinth of linguistics, Suniti Kumar strode like a colossus with telling ease, conquered the intricacies and subtleties of this science and came out with unsurpassed distinction. Rightly was he accredited as the unquestioned authority on the science of languages. To quote N. M. Mudaliar, "After Bhandarkar, there was no greater scholar or author of international repute. In modern linguistics there is probably no match to him in India".

Way back in the thirties itself, Gurudev had seen through the sterling qualities and gauged the potentialities of a young Mr. Chatterji and conferred on him the title 'Bhashacharya' (Master of languages). Further to register his approval of this young scholar Rabindranatha Tagore

dedicated his own book "Banga Bhasha Parichaya' to Chatterji's honour. For young Suniti Kumar, this was the well merited recognition of his blooming talents by one who was universally acknowledged to be the apostle of India's ageless culture, and who had scaled the dizzy heights of international renown. But, that was only the grand beginning of a rich harvest of honours that came his way quite unsought.

Born on November 26, 1890, in Bengal, the cradle of India's intellects, and in a brahmin family that was the depository of our priceless heritage of spiritual and moral values, Suniti Kumar was educated in Calcutta. Right from the beginning it was an inspiring saga of success. He passed his B.A. (Honours) in English with first class first rank in 1911, repeated the feat in 1913 for his M.A. (English) by securing first class first rank. His chosen special subjects included linguistics, old, middle and Germanic English. The crowning achievement of his brilliant academic career came when he won the coveted Premchand Roychand Research Studentship and was awarded the Jubilee Research Prize by the University of Calcutta. These honours never descended on him like the proverbial manna from heaven but were the result of his dedicated hard work. The then Vice-chancellor of the University of Calcutta, Sir Ashutosh Mukerjee was so

much impressed by the attainments of Chatterji that he could easily get appointed as the Assistant Professor of English in the Post-graduate teaching department in the Calcutta University.

Even in those early days he had a living faith in the splendour and glory of our ancient civilisation and a burning desire to master the Sanskrit language. To this end, he plunged into the old classics, the Ithihasas, puranas and Kavyas and discovered to his delight the hidden treasures of a refined language through the matchless masterpieces of wizards like Vyasa, Bhasa and Kalidasa. Egged on by this overwhelming experience he undertook a serious study of the Vedas, Upanishads and Brahmanas. By 1918, he had passed the Second Examination in Vedic Sanskrit and the highly competitive Bengal Government Sanskrit Association Examination. This thorough knowledge of Sanskrit and its grammer stood him in good stead all through his life and helped him score over other stalwarts in linguistics.

In 1919, he was granted a Government of India scholarships for linguistic studies abroad. With cheerful alacrity he went to Europe, joined the University of London, took Diploma in Phonetics and passed the D. Litt of the London University. There, he had the rare

fortune to work under the benign guidance of Veterans like Prof. Daniel Jones, Sir Denison Rose and Dr. Barnett. He prosecuted his studies further first at the University of Paris, and later at College de France in France. After the successful completion of his mission, he travelled extensively throughout the length and breadth of Europe. For a keen observer of men and matters like Chatterji, travelling was part of education and till the fag-end of his life Chatterji, had this wander-lust. He returned home a more refined, enlightened and learned man, an accepted authority on linguistics and allied subjects.

His record of public service after his return from abroad is truely amazing. He was for a time Khaira Professor of Indian linguistics and Phonetics, then, lecturer of linguistics main in the University of Calcutta for nearly 36 years, founder-member of the Greater India Society of Bengal, member of Official Language Commission, member of the Indian Universities Delegation that visited China in 1955, Guest of the Soviet Academy of Science in 1958, Chairman of the Bengal legislative council for 13 years, a Rajya Sabha member for many years and president or patron of a host of other societies. Whatever be the field of his services to the nation, official or otherwise, he worked with selfless devotion and untiring energy and came out with added brilliance and unsullied honour.

It is the depth of his scholarship and width of his erudition that brought him these honours. The encompassing sweep of his intellect was so vast, and range of his interest so encyclopaediac that, no subject escaped his attention. From Armanian hero legends to old Irish poetry, from Sino-Japanese nature poems to Scandinavian epics, from African culture to the culture of South Indian Saraswaths he was equally interested. In the heat of his multifarious official duties, he ceaselessly endeavoured to enrich his knowledge by learning new languages. Small wonder it was that the man was master of more than half a dozen languages like Pali, Bengali, Pre-Islamic-Arabic, Persian, Hindi besides Sanskrit and English. As S. R. Tikokar has put it succinctly, "Polyglot scholars like Dr. Suniti Kumar Chatterji are rare". Barring, perhaps Acharya Vinoba Bhave, Chatterji's position as a multi-linguist was second to none.

His area of specialisation was philology and linguistics. He was one of the first students from India to take up the study of this science of languages. Spurred on by his diligence and intelligence he worked his way up, slowly but steadily, and attained pre-eminence in the field. What is more, judged by any standards and viewed from any angle, his outstanding contribution to this branch of learning - some of his 380 publications - is simply

stupendous. They include his research papers, studied monographs, and books on several topics. Exhaustive details systematic and scientific approach, methodical marshalling of all the available data and a lucid and elegant style, combine to make them everlasting monuments of in-depth learning.

To think of these publications is to think of the super-human effort that has gone into the preparation of these publications, of all-out explorations of all the known sources of information, of meticulous scrutinizing and careful screening of the relevant from the irrelevant, of classifying and analysing them, of absorbing and assimilating them, of arriving at the right and logical conclusions, it is again, to think of a restive intellect in the relentless pursuit of knowledge with a passion unparalleled in the annals of scholastic professions. Ultimately, it is to think of the Mastermind and the Man himself behind these Herculean achievements for whom work was worship and perseverance a pleasure. As a scholar he was fastidious, and even finical to the last detail. He despised the tiresome and unnecassary display of learning and had an outright contempt for charlatans and pseudo-intellectuals who masqueraded as research scholars. For sincere aspirants, his works are and will remain forever the light houses of mature learning, "

beacon lights of bonafide, distilled, wisdom".

As a linguist his interest in the evolution of Aryan speech and the contents of pre-Aryan elements in the Aryan speech is well known. But in research, he blazed an entirely new trail. Rising above petty parochialism and kicking aside all national barriers, Chatterji opened up new vistas by advocating and undertaking the study of descriptive, comparative and historical linguistics. It is this enlightened and lofty attitude that enabled him to prepare such classical dessertations such as "Indo-Aryan and Hindi", " Old Tamil and Primitive Dravidan", " Dravidan", " The Origin and Development of the Bengali language", " Kirata-Jana-Kriti" a treatise on the Chinese and Tibetan influence on the Indian culture and history, and his thesis on "Africanism - The African personality". As a mark of respect for his persistent crusade for the promotion of Hindi, this 'Brahaspathy' among mortals was awarded the title 'Sahithya Vachaspathy', and for his pioneering research work in the Dravidan languages, the Tamilians hailed him as 'Nanneri Murugan'.

In order to complement his academic excellence with the emperic, he made study tours of most of the cultural centres of the world. His only travelogue, 'Dvipamaya Bharata', is the outcome of such an expedition to Thailand,

Indonesia and Malaysia in the company of Tagore. On such occasions, he took special care to exchange ideas with the intelligentsia of the respective regions, and whenever possible addressed their select audiences. There were the dignified discourses of a dauntless debater, who dwelt on a wide variety of topics. Chatterji was nothing if not a seasoned public speaker who had cultivated and perfected the art of oratory while still working as a lecturer in the University of Calcutta. It was only in the fitness of things that in 1965 he was chosen to be one of our national professors in Humanities.

The Government of India was just reflecting the ardent admiration and unqualified veneration of a whole nation when it bestowed on him the high honour of Padma Bhushan and later on, Padma Vibhushan.

His finest hour of glory came in 1969, when he was elected President of the Sahitya Academy. His assumption of this august office added prestige and stature to this citadel of Indian literature and culture. He injected a rare dynamism into all the activities of the Academy and carried on its affairs with characteristic efficiency and a crusading sense of mission. He could completely identify himself with the noble ideals of this institution and nursed it with boundless affection. Fairness of judgement and an

impartial outspokenness were the hallmarks of his tenure as the Sahitya Academy President.

As the honorary Secretary of the Konkani Bhasha Prachar Sabha, I have had many an occasion to meet this great personality. At first it was a pleasent surprise for me to know that Chatterji knew much more of Konkani than I expected. But afterwards my closer association with him convinced me that he had ample information about almost all the languages of India. He knew many a foreign language also. But, very often I have been touched to the depths of my being by the keen interest he had evinced in the welfare of Konkani people and in the preservation of their seperate identity and culture.

And now I have something to say on Dr. Suniti Kumar Chatterji. Dr. Suniti Kumar Chatterji in a letter addressed to me dated 2nd November 1974 had stated thus. " You know my interest in Konkani. I think Konkani is an independent language , and on its own right it should obtain recognition. It has a great and growing literature, and the Konkani speaking people, particularly the Saraswaths among the Hindus and the Catholics among the Christians, have done very great service to Indian literature by their writings. I hope the Konkani speaking people would become alive once again to the greatness of

their linguistic and cultural heritage, which places them at the forefront of all Indian people".

" My visits to the west coast - to Manipal and Udupi, and certain places in South Canara and then to Goa - have been a revelation for me, an eye - opener about the great qualities of the Konkani speaking people and their valuable contributions to the development of Indian culture". He writes and proceeds to add, "people in other parts of India should know about the Konkanis - we have an unfortunate way of dumping them as non-descript " Madrasis" because they belong to the south west and south India. I have been a very great admirer of the Saraswath people... Nobody knows them.... Most people have no idea that they are speakers of an Aryan language".

Hearts of the Konkani - speaking people glow with pride to remember that this doyen among our Acharyas, every second of whose life was precious, found enough time to travel to their - heartlands and took pains to study their culture. Hearts of the Konkani - speaking people overflow with gratitude to recall that it was while he was its President, the Sahitya Academy recognised Konkani as an independent, literary language. Hearts of the Konkani - speaking people polish and cherish the memory of a man, whose fervent, eloquent and impassioned appeal

it was, that brought this belated though well deserved recognition to their mother tongue. Konkani speaking people of the whole world rise as one man to bow their heads in pious reverence and pay their homage to a man who has become the Guardian Angel of their community and culture.

Chatterji the Man, was an embodiment of nobility and humility. He seldom preached, but lived a life of Gandhian simplicity. To be in his presence was an ennobling experience. To converse with him was to share his 'wit-coated wisdom'. To be in the orbit of his influence was the luck of a life time. He loved the good things of life and had his moments of leisure and laughter. He had an element of the Buddha in him and was at peace with himself. He led a happy, contented life. He was Bacon's 'Full Man' an integrated personality, the 'Poorna Purusha' of our own ancient concept - a perfect gentleman.

Death could snatch away from us only what was transient and emphemeral. And, that was ineluctable. But what remains is eternal - a legacy immortal.



Proceedings regarding Recognition of Konkani by Sahithya Akademi

"Shri. Mallaya who found himself increasingly interested in studies in the history and origin of Konkani first began to comment on the Konkani - Marathi controversy in 1954. Konkani had for a long time been regarded as a mere dialect of Marathi, while Shri. Mallaya argued for its independent status. Several organisations from Goa, Karnataka and Bombay backed the former view and Shri Mallaya found his voice drowned out. The backing of a strong body was essential to make his voice heard and in 1966 he founded the Konkani Bhasha Prachar Sabha in Cochin. By marshelling indisputable evidence, in favour of Konkani the Sabha slowly but steadily and surely gained recognition for its activities from Governmental level and soon the matter was submitted to the Central Sahitya Akademi whose approval was mandatory if Konkani was to be given recognition as an independent language. In early 1969 Mr. Mallaya as Secretary of the Sabha started the movement for recognition of Konkani by Central Sahitya Akademi and placed before the Sahitya Akademi 164 page memorandum satisfying the five criteria laid down by the Akademi for granting recognition to the language. This appeared to have little effect on the Akademi but the Sabha

did not give in. It mounted its attack enlisting the help of eminent persons and institutions with similar goals and finally on 26-2-1975 the Akademi recognised Konkani as an independent literary language. Sri Purushothama Mallaya's dream had become a reality.

It is a fact that it was Mr. Mallaya who first started the movement for recognition of Konkani by Central Sahitya Akademi. The Secretary of the Sahitya Akademi in the 53rd meeting of the Executive Board held on 3-12-74 reported " that Konkani Bhasha Prachar Sabha, Cochin had recommended the recognition of Konkani through a resolution dated 30-6-74 while the Gomantak Marathi Bhasha Parishad, Panaji Goa had addressed the President expressing its opposition to such recognition. Similarly Chief Minister of Goa Sasikala Kakodkar in a speech on 19-5-74 had suggested that the Akademi's recognition might be put off for some time. Prof. R.S. Mugali pointed out that there were divergent views about Konkani in Maharashtra." After some discussion the Executive Board resolved " that the question of Konkani being recognised as an independent modern literary language be referred to the General Council for consideration and approval." Later in the proceedings of the Sahitya Akademi it was noted that " The President Dr. Sunitikumar Chatterjee stated that he had carefully considered the views of the

Gomantak Marathi Bhasha Parishad, Panaji Goa and Konkani Bhasha Prachar Sabha, Cochin. He was of the firm opinion that Konkani fulfilled the criteria laid down and it should be recognised by the Sahitya Akademi as an independent language. Secretary read out the letter dated 25th February 1975 received from the Ministry of Education, the telegram received from Konkani Bhasha Prachar Sabha, Cochin and the press cuttings expressing the views of the C.M. of Goa. "As Konkani fulfills the criteria formulated by the Akademi for recognition of a language, it is recognised as an independent modern literary language of India. With regard to programmes in Konkani the annual awards, publications, Constitution and meetings of the Advisory Board etc. involving expenditure, Sahitya Akademi should request Government of India to provide the necessary extra funds."

Later, the Assistant Educational Officer, Department of Culture, Government of India, the Secretary of the Central Sahitya Akademi and the Commissioner for Linguistic Minorities in India at Allahabad in their letters addressed to Mr. Mallaya had said that "at its meeting held on 26-2-1975, the General Council of the Sahitya Akademi had recognised Konkani as an independent modern literary language of India for the Akademi's programme." Dr. Sunitikumar Chatterjee, President of

the Sahitya Akademi also wrote a personal letter under date 14-3-1975 to Mr. Mallaya that "I am happy that Sahitya Akademi Governing body decision has been after your heart. I hope you will be able to do great service to your mother tongue and make Konkani one of the important languages of India."

TRUE COPY OF LETTER INFORMING RECOGNITION OF KONKANI BY SAHITYA AKADEMI, NEW DELHI.

17/55/72 - 2536

GOVERNMENT OF INDIA

COMMISSIONER FOR LINGUISTIC MINORITIES IN INDIA

Telephone : 52358
Telegram : LIMINCOM

40, Amarnath Jha Marg,
Allahabad-211 002
Dated the 13-7-1976
189... (Saka)

To,
Sri. N. Purushothama Mallaya,
Honorary Secretary,
Konkani Bhasha Prachar Sabha,
Palace Road, Cochin - 2

Sub : Recognition of Konkani by Sahitya Akademi.

Sir,

With reference to your letter No. 171/76 dated 15-4-76 addressed to the Assistant Educational Advisor, Government of India, Department of Culture, New Delhi and a copy endorsed to this office on the above noted subject I am directed to state that the Assistant Educational Advisor, Department of Culture, has intimated that at its meeting held on 26-2-1975 the General Council of Sahitya Akademi decided to recognise Konkani as an independent modern literary language.

Yours faithfully,
Sd/-
(D.N. Bajpai)
Assistant Commissioner.

Words of appreciation from eminent scholars / personalities / Institutions for the work done by N. Purushothama Mallaya towards recognition of Konkani by Sahitya Akademi.

1. Extracts from letters addressed to N. Purushothama Mallaya by Dr.Sunitikumar Chatterjee National Professor of India and former President of Central Sahitya Akademi, N. Delhi.

a) ".........I read your contribution on the Place and Future of Konkani in the Present day India in the Menezes Felicitation volume which Prof. Armando Menezes kindly sent me, and I was very happy - as well as heartened to read it. The optimistic note at the end of your article has gladdened me, and with the spirit inspiring the sentiments expressed there, there is every hope for Konkani. I hope the materials you have submitted before the Akademi will substantially help the special committee to come to a proper decision". (letter dated 8-6-1973).

b) ".........I only hope that when we meet at the Sahitya Akademi in N. Delhi during the end of September, the matter will be finally decided....... I hope we will have a thorough discussion, and everything will come out according to the best interests of the Konkani speakers. (letter dated 9-8-73).

2. Sri. Ravindra Kelekar, Mardol, Goa former member representing Konkani in the Central Sahitya Akademi comments on Mr. Mallaya on his work towards recognition of Konkani, "Indeed the credit goes to you and workers like you who fought for the recognition of the language. (letter dated 19-12-1977)

3. The Malayala Manorama, Kottayam, a Malayalam daily in its Editorial (11-2-1978) entitled "KONKANI VALARUNNU" writes on Mr. Mallaya that "Also, the decisive role played by Cochin Konkani Bhasha Prachar Sabha Hon. Secretary N. Purushothama Mallaya towards recognition of Konkani by Central Sahitya Akademi cannot be forgotten." (Original in Malayalam)

4. Rev. Dr. A. F. D'Souza the then Editor, Raknno Konkani Weekly, Mangalore in his letter to Mallaya dated 30-10-69 writes, "I am very glad to note that Sahitya Akademi has sent you a letter requesting to supply them the necessary details regarding the criteria for recognition of Konkani. I congratulate you on the excellent work you are doing for Konkani."

5. Sri. G.N. Gauhar District and Session Judge, Srinagar, Kashmir and then member of the Executive Board of Sahitya Akademi representing Kashmiri language

thus writes on Mr. Mallaya, "I am really proud to have developed love and appreciation for a distinguished Scholar like you who has not only contributed as a great creative writer but as a leader of a language movement. Konkani has achieved Sahitya Akademi recognition due to the efforts of sincere leader, devoted lovers and writers of dedication like you. I am sure that your efforts will persuade the Central Government to grant constitutional recognition to the language."

6. Sri. R.V. Deshpande the then Minister of State for Small Scale Industries, Government of Karnataka while delivering address as Chief Guest at the veledictory session of 16th session of All India Konkani Sahitya Parishad held at Cochin in 1986 referred to Mr. Mallaya thus, "Purushothama Mallaya himself is a writer, organiser and besides he has struggled to obtain a due position to Konkani language from Central Sahitya Akademi."

7. Sri. B.V. Baliga Editor of the Sahasrakumbabhishekam Sovenir of the Manjeshwar Temple 1977 commented thus "N. Purushothama Mallaya is a personality to be remembered for his unstinted efforts in getting recognition for Konkani language by the Sahitya Akademi."

8. Dr. Olivinho Gomes, Professor and Head of the Department of Konkani in Goa University and former member representing Konkani in the Sahitya Akademi in his article written in Konkani on History of Konkani language entitled "Konkani Saraspathi cho Ehihas" published in the Konkani Literary magazine Vangdi, Goa-Divali issue 1988, writes, "In Kerala Purushothama Mallaya founded the Konkani Bhasha Prachar Sabha in 1966 at Cochin.... In a memorandum with documentary evidence submitted before Sahitya Akademi, it was established that Konkani is an independent language rich in literature and that it has a continuous literary tradition for more than 4 centuries. After due consideration the Sahitya Akademi in 1975 accorded recognition to Konkani as an independent literary language of India. Purushothama Mallaya and his friends had taken tremendous efforts in this direction." (Original in Konkani).

9. Sri. F.J. Martyres, General Secretary, Konkani Bhasha Mandal, Bombay.

i) ".......We are much glad to know that through your efforts Konkani is on the way of recognition by the Sahitya Akademi. I sincerely congratulate you and all your colleagues for the tremendous work done by all of you

for the promotion of Konkani language - our dearest mother tongue." (letter dated 30-10-69).

ii) ".......I am very much pleased to learn from the Press that you have sent a 164 pages memorandum to the Sahitya Akademi for the recognition of Konkani, I congratulate you and your esteemed colleagues on so much good work you have been doing since the establishment of the Konkani Bhasha Prachar Sabha at Cochin. We are very much encouraged here to note that you are doing so much hard work towards the upliftment of our mother tongue." (letter dated 1-7-70).

10. Sri K.K. Pai, former President of All India Konkani Sahitya Parishad and then Managing Director of Syndicate Bank, Manipal.

"........The Konkani Bhasha Prachar Sabha, Cochin under the able guidance of its Secretary, Sri. N. Purushothama Mallaya is leaving no stone unturned in the uphill task of bringing due recognition to one of the oldest and popular languages. The Sahitya Akademi, New Delhi is also now considering the Sabha's request to recognise Konkani for various awards." (letter dated January 23, 1974).

11. Sri. M. R. Borkar, Secretary, Konkani Bhasha Mandal, Margao, Goa.

"I am very happy to learn that Sahitya Akademi, New Delhi is considering the question of recognition of Konkani. I earnestly hope that your continuous efforts will be fruitful in the matter. I shall be grateful to you if you as usual keep on informing the progress made by you from time to time." (letter dated 19-7-73).

12. Mr. M.R. Kamath, then Chairman, Corporation Bank, Mangalore.

".......The success so far achieved by the Sabha is quite encouraging...... The request of the Sabha to the Sahitya Akademi, New Delhi for according due recognition to Konkani is under the active consideration of the Akademi. ....Shri. N. Purushothama Mallaya, the enthusiastic Secretary of the Konkani Bhasha Prachar Sabha is leaving no stone unturned in the uphill task of raising the status of Konkani......" (letter dated 15-2-74).

13. Shri. R.S. Raju, Joint Secretary, Reception Committee, 12th All India Konkani Sahitya Parishad, Cochin 1978.

".......Without any exaggeration and with pride we can claim, that he (Sri. Narayan Purushothama Mallaya) is more responsible for getting the recognition for Konkani as an independent literary language than others.....it can be easily be seen that though there was staunch supporters for Konkani from Goa, Karnataka, it was the unremitting endeavours and fight..... marshelled with proper facts and figures and authentic quotation from authorities.....of Shri Purushothama Mallaya that helped the Central Sahitya Akademi to accept Konkani as an independent literary language."

(taken from article "A Timely Tribute" by Sri. R.S. Raju published in the Souvenir 12th All India Konkani Sahitya Parishad Cochin 1978).

14. Sri. R. Narayana, Assistant Commissioner for Linguistic Minorities in India at Madras.

".........Words cannot exaggerate the service done by Konkani Bhasha Prachar Sabha to this language. With its recognition by Sahitya Akademi it has really carved out a place for itself in the languages of the land. Hope the Sabha will continue its service to promote and propogate the language......" (letter dated 7-6-75).

15. The late Sri. C. E. Kamath, Chairman & Managing Director, Canara Bank, H.O. Bangalore.

".........Sri Mallaya.......the recognition accorded to Konkani as an independent literary language of India by the Central Sahitya Akademi is in no small measure due to the efforts of the Sabha......" (letter dated 7-5-79).

16. Sri. V. J. P. Saldhana Ex. President of All India Konkani Sahitya Parishad.

"........The recognition extended to Konkani by Sahitya Akademi is a good news. We rejoice with you.... Now we have to work and more work..... Therefore your help is solicited." (letter dated 5-3-75).

17. Sri. K.C. Prabhu General Secretary, Gowda Saraswath Samaj, Hyderabad, Circular Letter dated 27-12-83.

"Sri. Mallaya hails from Cochin has been dominating the Socio-literary scenes of South India for the past 2 decades. He was chiefly responsible for getting Central Sahitya Akademi's recognition for Konkani as an independent literary language."

18. Sri. K.G. Nayak, Convener, Konkani Film Tapaswini Release Function, inaugurated by Sri. T.A. Pai Ex. Minister of the Central Government.

".......I request you to be the Chief Guest on the occassion, as you are the person solely responsible to get Konkani recognised by the Central Sahitya Akademi (letter dated 28-3-80).

19. Late Mrs. Vatsala Manjunath Rao M.A. Calicut.

"........I applaud the Bhageeratha Prayatna of Sri. N. Purushothama Mallaya and his colleagues to raise the status of our Mathrubhasha, Konkani to what it is today. It is almost as if Sri. Purushothama Mallaya has prayed for Holy Ganga to descend upon our beloved Mathrubhasha and revive it to its full stature as an independent literary language of Bharat [illegible] Purushothama Mallaya we can say [illegible]

"Blessed are y[illegible]
Worshipper of Konkani
Bow our heads before you
We, your neighbours."

(taken from the Presidential address delivered at

Mahila Sammelan held under the auspices of the 12th All India Konkani Sahitya Parishad, Cochin - 1978).

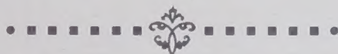
20. Late Major R. S. Rao, Coimbatore

".......I am writing these few lines only to send you my best wishes, congratulations and blessings for the happy termination of your devoted and Herculean efforts in the fight to make Konkani recognised. (letter dated 27-2-75).

21. Citation read while honouring N. Purushothama Mallaya in recognition of his services for the cause of Konkani language at a function arranged on 16-5-76 at Mysore by Gowda Saraswath Brahmana Sabha, Mysore.

"Sri. Purushothama Mallaya has served the cause of the community and the language, Konkani which is the mother tongue of Gowda Saraswath Brahmin and other communities spread all over the world. It is the unique honour given to Shri Mallaya in as much as because of his prolonged and sustained efforts as a linguist, historian and research scholar in Konkani that Konkani has been recognised by Kerala Government as a language subject taught in primary schools, that Konkani was included among literary languages and recognised by the Sahitya

Akademi, New Delhi for giving awards and that Shri Mallaya gave evidence on behalf of the then Mysore (now Karnataka) Govt. which resulted in declaration of Konkani as an independent language by the Mahajan Commission. The Sabha honoured Shri Mallaya as a very useful and active social worker who established Konkani Bhasha Prachar Sabha and who is the main spring of the project, to build the Konkani Bhasha Bhavan in Cochin. The whole population speaking Konkani as mother tongue owes a debt of gratitude to Mallaya for his spreading and popularising the merits of Konkani all over India through many articles and speeches in research journals and seminars."





Dr. Sunitikumar Chatterjee with Konkani Bhasha Prachar Sabha representatives and members of All Konkani Sahitya Parishad at Panaji, Goa.

Standing Left to Right : 2. A.R.S. Vadhyar Cochin. 5. N. Purushothama Mallaya, Cochin. 6. Dr. Sunitikumar Chatterjee. 7. Ravindra Kelekar, Goa. 8. Yaswant Palekar, Goa. 9. B. Balagopala Pai, Cochin. 11. Gurudas Pai, Panaji, Goa.

HIS OTHER LITERARY WORKS IN KONKANI

1. *Duragrahache Phal (Short Story) - 1965*

2. 1967

3.

4.

5. *Written by* 1978

6.

7.

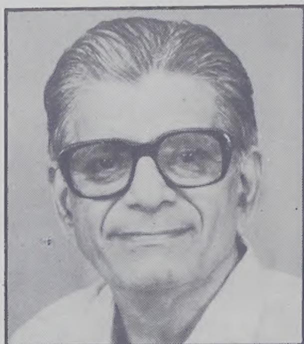
8. *verses of the eatest poets of) - 1982*

red verses to Rashtrakavi nnada - 1984

utta) - 1986

ion unknown- ani in verses -

lred verses on Saraswathi Bai, the first woman teacher of Kerala - 1994



On Sri. N Purushothama Mallaya born on 7th May 1929 at Cochin as the youngest son of the late K. Narayana Mallaya and Smt. N.M. Saraswathi Bai who has been referred to by Dr. Jose Pereira, Professor of Theology, Forden University, New York, as "the leader of the modern Konkani movement", the **Indian Express**, Cochin edition, dated 28th July, 1990 under the caption "for Konkani" states, "He is truly a living legend among the Konkani speaking people. Konkani language owes its present individual and independent identity to the cruzading zeal of Mr. N. Purushothama Mallaya. It was he who upheld the dignity of the Konkani language before the Mahajan Commission and persuaded it to give its historic verdict that Konkani is an independent language and not a dialect of Marathi.

He is also acknowledged by the community as the one who was responsible for the Konkani language being recognised as an independent literary language of India, for awards by Sahitya Akademi, New Delhi which resulted in adopting Konkani as a sole official language by the Government of Goa.

A native of Kochi Mr. Mallaya's sphere of activities is not confined to Konkani language and literature. He has made a mark in the socio - political and cultural fronts of the country..."

He played a pivotal role for inclusion of Konkani in the 8th Schedule of the Indian Constitution. He was the past President of All India Konkani Sahitya Parishad held at Bombay in 1980.

To name only a few, he is the founder Secretary of Konkani Bhasha Prachar Sabha, Cochin, Hon. Director of Dr. T.M.A. Pai Institute of Konkani studies and research, Manipal, Member of Senate of Mahatma Gandhi University, Kottayam and Joint Secretary, Kerala History Association, Ernakulam etc.